THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"He preserveth the souls of his Saints; he delivereth them out of the hands of his enemies."—DAVID.

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DETERIORATION OF THE RACE.

A few years ago Dr. Nathan Allen, of Massachusetts, startled the people of that proud community by declaring that the Puritan race was running out. They might have forgiven him had he stopped there. But he committed the unpardonable sin of proving his thesis. He accumulated a large collection of facts and figures to show that the native New England population had materially deteriorated. Families had run out. Towns once people with a hardy, thrifty yeomanry of English descent were now occupied for the most part by Irish and other foreigners. The native New Englanders are deserting the country for the cities. They have not the physical health, and stamina, and power of endurance of a former generation. An interesting number of them do not marry. The average number of children to a Yankee family has dropped from seven to three. Infanticide is an epidemic, and emigration sweeps away the native population like a pestilence. Even in the cities, the native population is hardly holding its own in comparison with the more fertile and vigorous foreign races, who have few enervating tastes and no race-destroying fashions. If present tendencies continue, according to Dr. Allen, a century hence New England will be New Ireland, and the original Calvinism will be suppressed, if not supplanted, by the Catholic Church. The idea that, a hundred years hence, the Puritans would visit Plymouth Rock "by permission," in a Celtic province, and among an essentially foreign population, like Christian Pilgrims at the Holy Sepulchre under Mohammedan escort, was enough to curdle all the blood in the average New England constitution, and it is not surprising that Dr. Allen found himself the most unpopular man east of the Hudson.

Perhaps Dr. Allen's statements were too bold. He may have overlooked important facts and tendencies of an opposite character. But he raised a problem which deserves consideration. Is the English race running out? We see how it is in New England. Mr. Galton has recently published an elaborate paper in the *Journal of the Statistical Society*, to show that there is a manifest deterioration of race in England. He accumulates statistics to prove that there is a constant tide of population setting from the country to the cities. Centralization is the most marked tendency of the age. The

great industries are in the populous towns. The chances of success are there. The attractions are concentrated in these busy hives. But, while marriages are fewer and the death-rate higher in the cities than in the country, the number of births in a given number of families is decidedly less. Putting the matter in the most concise form, the cities contribute to the adult population seventy-seven per cent. less than the country. In the second generation the per cent. drops to fifty-nine. It is easy to calculate the consequence. The life-streams of the country districts pour their currents of population into the towns, where they are swallowed up in these devouring whirlpools, something as the waters that flow into the Mediterranean. The city gains, but only a tithe of what the country loses, and the city would exhaust itself in a few generations were it not constantly recruited from the country, as fire would burn itself away were it not replenished with fresh fuel. The dreary theory of Malthus is disproved by facts he did not dream of.

These facts are certainly worth considering. They show a fearful consumption of life in modern times. Civilization has thus far proved an enervator. It cultivates mind at the expense of body. It taxes the nerves at the expense of the muscles. It diminishes physical vitality. Its habits are weakening. Its luxuries are deteriorating. Its vices are fatal to health and longevity. Its fashions prevent production and hinder development. The city polishes and refines, but wastes the substance of manhood, and weakens virility. These obvious facts wear but one face. They look towards a catastrophe not pleasant to contemplate. It seems as though Mr. Darwin's celebrated law, "the survival of the fittest," should be read backward, so far as the human races are concerned. As Mr. Greg has pointed out in his "Enigmas," it is the unfittest that live. It is the physically hardy and vigorous races, whose habits are simple and whose lives are unvexed with multitudinous cares and problems and ambitions, that overcome their more cultured competitors in the conflict for existence. But this is not a new fact. Dr. Allen could have published a quite similar pamphlet in Athens twenty-two hundred years ago. Mr. Galton could tell a quite similar story about urban and suburban life in Rome, in the second or third century of our era. The facts show a local falling off in production and physical degeneracy, but they do not prove a real deterioration. The average life-rate is higher than ever before. There are more centenarians than at any former period. Moreover, there is an awakening interest in sanitary laws and hygienic principles and physical culture which promises the best results. In the late war it was found that the slender clerk from a city store would bear the service better than many a large, brawny recruit from the country. The physical power was all there, but undeveloped. The city of the future will be constructed on sanitary principles, and will be a conservatory of health. There is no reason in the nature of things why a concentrated population should not be as healthy and long-lived as one that is diffused; and, with the new interest in physical culture and the new knowledge of the conditions of physical well-being which science is accumulating for human use, there is every reason for thinking that the civilized races will be the most vigorous and the most enduring.—*N. Y. Graphic.*

ROUGH ON THE WHISKY RING.

The Sacramento *Rescue* has an extraordinarily severe article upon the whisky ring in this city and Territory, and advocates a *sweeping* reform as regards them. The following are extracts—

"The prowling jackals who hang at the skirts of the political parasites and

prostitutes of Washington, and are too corrupt to be foisted into Federal offices in older communities, frequently succeed in gaining territorial positions where mining suits and land claims and individual rights are supposed to be decided inevitably in favor of the party which supplies the largest bribe.

A pack of the offal of political rottenness has been delegated to Utah to administer justice and uproot that dreadful polygamy, which is so shocking to the delicate sensibilities of our prostitutes, drunkards, gamblers, back pay stealers and political corruptionists. To uproot polygamy is the rallying cry. To enrich themselves is the real aim of the cormorants. The prostitute, gambler, and saloon keeper, an inseparable trio at all times, desire an untrammeled license to carry their pollutions into Utah, whence, under Mormon rule, they have been excluded. The trio are willing to pay, and in every contest they wage with the municipal authorities and the people, of course the judge rules in favor of the brothel ring. The bribe is large, the trade is safe, for if called to account the judge can plead that he is destroying polygamy, and that stops the ears of the Christian sentiment of to-day. Drunkenness, brothelry, gambling, and Sabbath desecration, which Christian sentiment tolerates everywhere, are mild evils, for we do not elect the fountain head of drunkenness to the highest office in the State, and do we not declare a citizen ineligible to any office or position who is not in close communion with one or all of these vices? Are not virtuous, moral, sober citizens like John B. Carrington, Geo. W. Simonton, of Solano, or John K. Smith, of Sonoma, or Nathan Porter, of Alameda, utterly ruled out of the possibility of a nomination because the saloon and the brothel wont endorse them? * * * * *

What a monster is that man who humbly believes in God and the Ten Commandments and the Gospel and Sunday, but has two wives. * *

* * What a glorious mission to raise that degraded heathen up to the moral standard of his persecuting judges. What a triumph of reformatory zeal to see him (half) clothed and in his right mind, playing poker in a gambling drunkery on Sunday evening with Judge Strickland, and the two retiring in peace to the brothel favored with the United States judicial patronage. So Judge McKean of Salt Lake, and * * * representing the judicial authority of the United States, both declare the people of Utah have no rights which the liquor seller and prostitute are required to respect, and that these interests cannot be taxed or restricted like those of every other class. It is threatened, we understand, by the Mormons, to destroy the saloons by force if they attempt to continue their murderous work in defiance of the people. * * *

The summary process generally applied to horse thieves, we consider severe in the case of mere horse stealing, but in the case of an association bound together to utterly curse and destroy and drive to the worst barbarism and beastliness the whole population of a large Territory, wrenching the law of the United States to force vice and nastiness upon a people unanimously opposed to the common vices of our civilization, we deem the scoundrels fortunate if they meet no worse than the horse thief punishment."

We have nothing to say upon bribery and some other things charged in the above article, but it does appear that it would be impossible for the city authorities to make and execute an ordinance restrictive of the liquor and brothel business that would meet the approbation and co-operation of all the federal local judiciary. Nor have we had any previous intimation that the people of Salt Lake were thinking of destroying anything or driving off any body, but they do wish that the execution of good and wholesome laws were supported by all those who hold authority, instead of that authority being prostituted to the base purpose of aiding and encouraging those who wilfully break the law and set the municipal authorities at defiance. It is so plain that a fool can see that if the judiciary were known to be determined to support the local laws, the whisky and brothel fraternity would never lift their heads defiantly as they do, nor whisper the first hint of "fighting the city."—*Deseret News.*

THE FOURTH OF JULY IN SALT LAKE CITY.

Independence Day was very generally observed as a holiday in this city. All the leading business houses were closed, and the people flocked through the streets, while the little folks were happy as possible with such enjoyment as the city fathers permitted them to indulge in, their favorite sport with fire-crackers, pistols, and pop-guns, having been suppressed in obedience to the demands of public safety.

THE FIREMEN'S PARADE

was a most imposing affair and called forth a large amount of well-merited compliments from the spectators as it passed along the streets. The men in their new uniforms and equipments presented a very fine appearance, and the machines and apparatus with their gay decorations of flags, flowers and ribbons, were highly creditable. The handsome banner painted by Mr. G. M. Ottinger, Assistant Engineer, was a very attractive feature of the procession, and reflected credit alike upon the artist and the department. Two of the members of the Pioneer Engine Company were dressed in buckskin, representing the mountain pioneers, and the Wasatch had Master Robert Patrick, of the Twentieth Ward, dressed in fancy aboriginal costume, as illustrative of the Indian origin of their name. There were several boys in uniform in the procession, shewing that the firemen caused a vivid impression upon their youthful minds.

After the parade a portion of the department partook of a collation at the house of Mr. C. M. Donelson, where they had as guests Hon. Geo. A. Smith; Mayor D. H. Wells; Hon. George Q. Cannon; Hon. Joseph F. Smith and the City Council Committee on fire department, Alderman Felt and Councilors McKean and Winder. These latter gentlemen also took part in the parade.

The firemen were the recipients of several tokens of respect and appreciation during the day, the most noticeable of which was a $50 check from Mr. George H. Knowlden, enclosed in a complimentary note. The receipt of this was acknowledged by the chief engineer, Mr. J. D. T. McAllister.

Taken altogether, the firemen's parade was a most satisfactory turnout, and has raised the department in the estimation of our citizens, who thus saw for the first time how efficiently it was prepared to combat the fiery element.

THE MUSICAL FESTIVAL.

Several thousand people attended the grand musical festival at the New Tabernacle in the afternoon, given by Madame Bishop and her troupe and some of our local musical artistes. The programme was fully carried out and all the pieces were exceedingly well rendered, the artistes being in excellent voice, and animated, doubtless, by the occasion, did their best to give satisfaction. The overtures and solos on the grand organ by Mr. Frank Gilder were very fine and highly appreciated by the audience. Among the pieces which most appeared to touch the heart was "Home, Sweet Home," by Madame Bishop. This piece was so rapturously encored that the lady very courteously repeated it. The "Anthem of Liberty," by Mrs. L. Careless, and Tabernacle choir, were exceedingly well rendered, and called forth an encore. The gem of the festival, to our mind, was the trumpet song, "Let the Bright Seraphim," by Mme. Bishop, with cornet obligato, by Capt. Mark Croxall, whose execution was exceeding fine. This piece was very justly enthusiastically encored. The "Star Spangled Banner," by Mrs. Careless and the Tabernacle choir, was given with much spirit and closed the entertainment, which may be summed up an artistic success throughout. Professor Careless conducted the choruses, which were well rendered, and Mr. Gilder accompanied the singing of the several artists on the organ.

THE FIREWORKS.

The display of fireworks in the evening from Arsenal Hill was very fine, although a little too far off to accommodate the general public. Too much time was spent by the Pyrotechnist in setting off the pieces, spoiling the

effect to those who were within seeing distance, by tiring them out before the exhibition was half over. The fireworks were good, the various pieces effective, and but for the bad arrangement of time the exhibition would have been a success.

THE THEATRE.

The performance at the Theatre attracted a large audience and the entertainment passed off in good style, affording much gratification and amusement to those present.

BALLS AND PARTIES.

Balls were held in several of the wards and were very generally well attended, and dancing was kept up with spirit to a late hour. That in the Fourteenth, however, was an exception in point of numbers, though otherwise a very pleasant affair.

Parties and pleasant social reunions were held in several private houses throughout the city, and the day and evening of the Fourth passed pleasantly away without the occurrence of any serious accident to mar the general harmony and good feeling of the occasion.—*Salt Lake Herald.*

THE "WOMAN QUESTION."

Perhaps no agitation looking to the accomplishment of a great result ever progressed so rapidly in the time, or at the same stage, had brighter prospects of success, than that which seeks to secure for women the right to enjoy and exercise the elective franchise, and the right to earn her living by any means of industry open to man for which she has capacity. In some of the States of this Republic—notably Massachusetts—where high-sounding promises had been made, the agitation has appeared to be retrograding instead of advancing; yet while this has been the case in one or two places, the progress in other parts of the world has been rapid and marked. From Turkey comes information that a great innovation has been made on venerable custom, and that even ladies of highest rank are proposing to discard the great vails which have been used for long centuries to cover woman's features, so that no man's gaze might rest upon them unless that of the husband. This would be as much of a step in advance there, as for the women of the United States to be placed in possession of the elective franchise. In England, where there is the example of a woman for chief ruler of that mighty power, the advance towards woman suffrage has equalled, if not surpassed, the warmest expectations of those engaged in the agitation. A measure introduced in the House of Commons, by Mr. Jacob Bright, to extend the suffrage to women, was lately defeated, yet it is only a few years ago since the proposition of such a measure in the British Parliament would have been sneered down, and been met with nothing stronger than ridicule and contempt. The fact that it can now be introduced and calmly discussed shows an unexpected change of sentiment that indicates success at a not very remote day. And throughout England, at vestry meetings and parochial elections, the right of tax-paying women to speak and vote is recognized. Switzerland is breaking down the barriers which prohibited women from obtaining education at her leading seminaries. While, under the protecting care of the Crown Princess of Germany, Queen Victoria's daughter, woman's advancement in many ways is being widely encouraged and forwarded. In the United States the agitation has been seriously injured by the extreme views urged by certain advocates of woman's rights; views that, if widely entertained and practiced, would uproot society, bring social chaos, and introduce another cycle of "dark ages." Every argument which aims at dividing the interests of the sexes, is a blow to human progress, weak or powerful as the case may be. And while woman should have and enjoy every right which her Creator has designed for her, she never can form nor have a world of

her own, where "horrid man" will not be found. The "Woman Question" is the question of both man and woman; and "woman's rights" should as deeply interest men as women. Woman is the mother of the world, and her interests can no more be separated from those of man, than could the world exist with only one sex. It is to be hoped that this fact will have full weight in the future agitation of the "Woman Question;" and if it has, and the extreme and revolutionary theories of a few are discarded, it will be but a few years until the desired political right, and every other legitimate one associated with it, will be enjoyed by women throughout the United States; which should be in advance of Britain and not behind it in such a matter of human progress.—*Woman's Exponent.*

THE POPE AT HOME.

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At last the hour of eleven arrived, and we drove to the Vatican, where the famous Swiss Guard—lanky, ill-shaped men, it must be confessed, in yellow and black trowsers, with long dark-blue coats—pointed out our way. Their hideous costume is said, of course, to have been designed by Michael Angelo; and an American traveler gave us the myth which has grown up round its origin. "I will tell you," he said, "the secret history of the uniform of the Swiss Guard. In early days the brave and famous Swiss Guards were not so sedulous in their attendance to duty as might have been expected. The soldiers of a pope are but men, after all, and just as Knightsbridge Barracks are said to supply the British housemaid with many an Adonis, so when a Swiss had failed to answer to the roll-call, he was often found to have been detained by some trans-Tiberine Venus. Thereupon, Michael Angelo invented this uniform. It is considered to be the greatest triumph of his genius, and he vindicated its place among the foremost creations of art by the completeness with which it fulfills its purpose. Since this uniform was invented, no Swiss Guard has at any time excited the most transient feeling of admiration in any female breast." We reached on foot a great court-yard, to which the cardinals' carriages are admitted; and after some trouble in discovering the door, we found ourselves within the private dwelling of His Holiness. Our letter was inspected by a person who appeared to be His Holiness's butler, and we were ushered through several rooms into a splendid chamber hung with tapestry designed by Raphael. We talked a little to the officer of the guard who was waiting there, and who spoke nothing but Italian. A private soldier, whom we afterwards addressed, knew no language except German, and it became matter of wonderment to us how the corps could understand the orders of its commanders. After this, Monsignor Stonor came, and, learning that we were Englishmen, entertained us with a few minutes' conversation; then half a dozen other visitors entered the room, some bearing crucifixes and rosaries which were to receive the pope's benediction. A little after twelve there was a stir; some one collected from us our invitations, which were not again returned; a throng of velvet-clad prelates appeared at the door; then at last, surrounded by cardinals and monsignors, these in purple, the cardinals with little caps on, he all in white, Pio Nono sailed in. All but the heretics knelt. The heretics bowed. A Spaniard, who had brought a cross to be blessed, knelt down, prostrated himself upon the ground, and rubbed his forehead upon the foot of the pope. All the visitors had been ranged in line; and the pope passed along the line, giving to each person his ringed hand to kiss, the whitest, plumpest little hand it had ever been my fortune to see. He asked us in French if we were Americans, expressed his delight at being answered in Italian, and pronounced the blessing, from which, by a polite but expressive gesture, he seemed to exclude us who were not of the faithful:—"*Benedictio*

Dei Omnipotentis descendat super vos et maneat semper, in nomine Patris, et Filii, et Spiritûs Sancti." Then he passed into the next room, and we trooped into the ante-chamber, to see him again as he came out. Ladies, and gentlemen who brought ladies, had been received in the second room; and we met a friend who had escorted, besides an English lady, the daughter of the landlord of his lodgings. Through his landlord's interest with the prior of a convent he had that morning obtained admission. That is how we saw the pope. No question had been asked about religion, nor, as far as we could ascertain, about social standing. The pope receives constantly and is said to enjoy the proceeding very much, probably taking as a tribute to his sovereignty what is often nothing more than curiosity. Curiosity is sometimes not tempered with much respect; and we met at Naples two young Englishmen fresh from Eton, who, having received tickets for an audience held on Thursday, left on Wednesday, after returning their invitations, in order not to miss the fine weather. It may sound ungrateful in our mouths to say so, but it seems to us that the easy kind of introduction upon which the pope grants audiences has a tendency to make him what is expressively termed "too cheap."—*Chambers's Journal.*

DRINK, DISEASE, AND DISASTER.

The records for 1870 of the causes of death in England are extremely valuable, and scarcely less interesting than important. The twelve most fatal causes are as follow, the figures attached showing the number of deaths due to each disease in 1870:—Phthisis (consumption) 54,231; bronchitis, 46,699; scarlet fever, 32,543; atrophy and debility, 30,530; old age, 28,889; convulsions, 26,548; diarrhœa, 25,311; heart disease, 23,957; pneumonia, 23,729; whooping cough, 11,901; paralysis, 11,651; and apoplexy, 11,598. Scarlet fever alone carries off annually a number considerably in excess of the loss to the allied armies in killed, wounded, and missing, at the battle of Waterloo. From alcoholic poisoning 745 deaths resulted, 337 being cases of *delirium tremens*. Sad indeed is it to find old women 75 and upwards dying of drunkenness; but sadder still to see youths of 15 to 20, and young women of 20 to 25, falling victims to the "demon drink." Heart disease seems to be on the increase, which is attributed by eminent physicians to the greater wear and tear of business and the increased mental activity of the age. To external causes 16,593 deaths were directly referred. By railway accidents 930 persons lost their lives; by accidents in coal-mines 1,000; "mechanical injuries" killed 5,730; 1,136 arising out of "horse conveyance," 454 from the fall of heavy substances. One old lady died of injuries inflicted by a velocipede, and by falling from the recently popular locomotive machine a man and a boy lost their lives. Sunstroke killed 112 persons, and lightning 19; while improper medicines poisoned 8, and improper food 5. Of deaths by suffocation, 445 young children were smothered with bed-clothes, and 171 were "overlaid." The proportion of suicides to every million of the population is about 70, the deaths by hanging, the knife, and drowning being most numerous. From the bite of a dog (not hydrophobia) two men died; from the bite of a cat, one; while another died from the bite of a ferret, and another was stung to death by bees. By the bite of a rat an infant lost its life; the swallowing of a shell, a screw, and a cherry-stone respectively led to the deaths of three more; a man was poisoned by the bite of an adder, and to hœmorrhage, from the extraction of a tooth, a lad succumbed. Two deaths resulted from swallowing coins, three from swallowing bones, and one from swallowing a pin. A woman of middle-age died from the prick of a thorn, a child from putting a stone into the ear, and a still younger one from the introduction of a bead into the same organ.—*Echo.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JULY 29, 1873.

INVITATION.—The columns of the STAR are open to the Elders and members throughout the Mission; and they are cordially invited to contribute such articles as they may deem would prove of interest or benefit, with a willingness that their contributions may be made such use of as wisdom may direct.

It may at times happen that an article does not appear in the STAR; do not be discouraged; another effort may meet with better success. Writing, as does public speaking, requires time, thought and practice, and those who can and will, as they may find opportunity, profit by the invitation now again renewed, to write for the STAR, have an excellent chance to do themselves and others a great deal of good.

PRAYER.—TO WHOM AND HOW WE SHOULD PRAY.

WEBSTER says that prayer is "a formula of church service, or of worship, public or private." It is frequently applied to the manner of appealing, or petitioning, for favors, otherwise than of a religious character, but, as we use the term, we wish to be understood to mean that sacred form of supplication, intercession and adoration used by all true worshipers of the Almighty.

It is doubtful if many who profess to worship God, and who appear to pray to him in a religious ceremony, know to what Being they do pray. They do not appear to know, however, whether he is able to answer their prayers or not, for the God to whom many professed Christians constantly pray is incapable of hearing, seeing, speaking or even breathing; therefore what answer can such a God give who is "without body, parts or passions." Perhaps a great many have never given the subject any consideration, and have prayed as their teachers have directed, without any comprehension of whom they addressed, what they sought, and without any thought or expectation of being answered. This is the kind of prayer that is offered Sabbath after Sabbath and year after year, in most of the churches throughout so-called Christendom. Others, and very likely they are in the majority, have never prayed, and do not desire to pray. Others, again, expect their salaried teachers and instructors to help them out of the difficulty by praying for them, inasmuch as they hire them to do so.

Now to truly pray a man must know something of the Being to whom he addresses himself, where he dwells and whether or not he is capable of answering and granting what is asked for. He must be earnest and sincere, also, in what he asks for, and be sure that he needs all he has prayed for. A man in the sincerity of his heart can never be too grateful for life's blessings, and may

often testify to the Supreme Being, in the manner of prayer, that he is sufficiently thankful; but when a man asks for anything he does not require, or for that with which he is already amply provided, or for something that he does not expect or care to receive, and merely mumbles over certain set phrases simply because others do so, or his minister said he ought to, is making a mockery of the sacred institution of prayer, and is insulting the Almighty. Our Savior said—"The prayer of a righteous man availeth much," and we might add, The prayer of an unrighteous man availeth nothing. The reason why the inhabitants of the earth have been in darkness concerning our heavenly Father for so many hundreds of years, and why they, to-day, are groping in unbelief and in infidelity, is because of their senseless, unmeaning form of worship. Prayer, the channel of communion with the Almighty, has been misused, until its power has been withdrawn from those who dwell on the earth, and the Heavens have been closed against all appeals, false professions and empty forms.

In praying a man should not only be sincere and earnest, but he should be full of faith, for our Savior once said—"Whatsoever you ask the Father in my name He will give unto you." Who is there that ever asked the Father for any blessing that he needed, in sincerity, earnestness and faith, but what it was granted to him? There are thousands of cases, among the Latter-day Saints, who, since the long silence of the Heavens has been broken, have completely proven, to their satisfaction and joy, the efficacy and reality of prayer. They believed that God was a material Being, with "body, parts and passions," who could see, hear and speak; because, if we accept the Bible as a divine record of past facts and a guide for the future, we must be convinced that He has been and is still in possession of all those essential qualities, otherwise he could not be "the same yesterday, to-day and forever," and "with whom is no variableness, neither shadow of turning." They, consequently, and very naturally, accept all that the Almighty says, and look for a literal fulfillment of his promises; so, when they pray, they have faith in the result, and are never disappointed, inasmuch as they continue to observe every requirement made by the Lord and worship Him "in spirit and in truth."

The Prophet Joseph Smith was probably the first in this dispensation to approach the Father in the true spirit and order of prayer, and with an abiding faith in the result. A greater manifestation of the power of prayer is not to be found recorded on the pages of sacred history. The Prophet tested the value and efficacy of prayer to the rejoicing not only of himself but many thousands of his fellow-creatures. And, at the present time, these many thousands of honest and sincere believers in the literal interpretation of the Scriptures are witnessing, hourly and daily, the value of prayer, rendered in the true spirit of Christian worship. J. C. G.

THE "NEVADA."—We learn, through the courtesy of Messrs. Guion & Co., that the steamship *Nevada*, which sailed from this port on the 10th inst. with a company of Saints, arrived at New York at one o'clock, a.m., of Wednesday, the 23rd inst.

You will find that when you set your heart upon the things that are worthy of it, the small, selfish ends which used to be so dear to it will appear almost disgusting. You will wonder that they ever could have had such a hold upon you.

CORRESPONDENCE.

AMERICA.

Salt Lake City, U. T.,
June 26th, 1873.

Prest. A. Carrington.

Dear Brother,—We arrived at Ogden yesterday, just three weeks from Liverpool. In consequence of the accidental burning of the railroad bridge over Haight's Creek, we did not come to this city till this morning. At the Ogden terminus, and at the terminus in this city, we and our company were joyously welcomed by many friends.

We, as a company, feel that we have been greatly blessed of the Lord in our travels by water and land. Health has been vouchsafed to us; the good spirit of our holy religion has manifested itself in the union and good feeling of the company; no accident has occurred; and we have received unvarying courtesy and attention from R. R. officials, and such persons as the discharge of our duties threw us in contact with. For all these blessings we thank the God of Israel.

This morning we had the pleasure of greeting Prests. B. Young and George A. Smith and Elders John Taylor, Wilford Woodruff, Geo. Q. Cannon, Jos. F. Smith, Joseph Young, and others. They were on their way to attend a series of meetings at Logan, extending through Friday, Saturday and Sunday. Our beloved President looks and evidently feels well. Brother G. A. Smith feels well, but appears somewhat thinner than when we last saw him; the others of the party were in their usual health.

We have had many kindly enquiries after your health, all of which we have been pleased to answer satisfactorily.

We are happy in stating that bro. John A. Lewis has much improved in health and appearance during the journey.

We unite in sending our brotherly love to you, and to all our brethren engaged in the foreign missionary field; and pray a continuance of grace and wisdom, and power to you and to them, that you all may be effective means in God's hands in warning the honest, and in bringing many of the faithful to Zion to rejoice in the Holy One of Israel.

Your brethren,

C. H. Wilcken.
James G. Bleak.

THREE DAYS MEETINGS AT LOGAN, UTAH.

The following are the minutes of the meetings held in the Bowery on Sunday, June 29th, when at least four thousand persons were present. The most lively interest was manifest in the services; the discourses delivered were full of life and instruction, and the Conference was generally pronounced the best ever held in Logan.

Sunday, 10 a.m.

Elder Joseph F. Smith remembered that, in order to accomplish any work successfully, it was necessary to create a personal interest in the minds of those engaged in it, for, when this interest existed, it promoted a spirit of determination which would not be deterred by any obstacle, while, in its absence, there was a lack of energy, and a liability to cease exertion on the arising of the least difficulty. To build up the kingdom of God, there must be faith in it. Connecting this with the duties of the Saints, he showed how faith in the law of tithing led to the faithful observance of the law, inducing people rather to pay more than the tenth than to pay less. He exhorted the Saints to do good to each other, and to practice what they heard, for the Elders might as well preach to the posts that held up the Bowery, as to a congregation who did not receive the word in their hearts and carry it out in their lives.

Elder Geo. Q. Cannon believed the present meetings would be attended

with most important results. The Church had reached a certain point in its history when greater things were required of the Saints, and an increase of faith was needful that they might resist and overcome the trials and temptations surrounding us. The circumstances around us were such as we had never had to contend with before. The great question before us was how to maintain our integrity and preserve our posterity in the holy faith. It was necessary that the Saints humble themselves before the Lord, repent of every evil, and devote themselves with all they possess to the work of God; and those who would not forsake all things for the rolling forth of his work could not expect to enter the celestial kingdom. He related the history of the Nephites who practiced the order of Enoch, having "all things in common" for a hundred and sixty years, and had a season of extraordinary blessings and prosperity, and their departure from it led to their being overcome by Satan and their final destruction as a nation.

President Brigham Young said he wished to say he was not discouraged with regard to the Latter-day Saints. Yet, there were some that needed chastisement. But the work of God is onward and upward, and it is our joy, our peace, our glory, our happiness, our all. As to the trials in the order of Enoch, they would be no more than what we have had before. To those who lived fully in the spirit of the Gospel there were no real trials, but if any one tried to live partly in the Gospel and partly in the spirit of the world, their trials would be many and severe. He exhorted the Saints to serve and obey God with an undivided heart.

2 p.m.

Prest. Geo. A. Smith gave some instructions on the duty and calling of the office of Patriarch. Many patriarchs had been ordained in accordance with the revelation which said "it is the duty of the Twelve to ordain evangelical ministers in all large Branches of the Church.

Prest. Smith then read a portion of the revelation on tithing, and proceeded to instruct the people on the necessity of not only obeying this law, but to live so that the light of the Holy Ghost might dwell in their hearts, for without this no matter what great things they might accomplish, they were liable to fall away. He also spoke in terms of approbation of the Sunday school he attended in the morning; exhorted the Saints to send their children regularly to Sunday school, and to put into their hands the Catechism.

Prest. B. Young endorsed the remarks of Prest. Smith, and related the history of the introduction of the office of Patriarch into the Church, and stated that at the last Conference he was impressed with the necessity of ordaining several Patriarchs; this had been and would be carried out, until every Branch of the Church would have a Patriarch. He then showed that the Lord did not reveal everything at once, to anybody, but made known His will and the order of heaven, little by little. He animadverted on the folly and nonsense of novels, and their pernicious effects upon the minds of the people; touched upon the ignorance and impudence of persons whose only qualifications were their riches, and showed how a people could be educated in everything that would elevate mankind if they entered into the order of Enoch.

Elder Joseph A. Young made some remarks upon the folly of many popular amusements, and the necessity of living righteously.

Prest. Joseph Young spoke upon the character and works of Jesus, in whom both God and man were combined. Referring to the case of the widow who cast all she had into the treasury, he proceeded to show the blessing and benefits of paying tithing; of working together in unity as families and as a community; of reading the Scriptures and learning the attributes of the Father and the Son and pattern after them.

Elder John Taylor remarked that we had certainly been "sitting together in heavenly places in Christ Jesus" and went on to treat of the magnitude and glory of this work which would result in the exaltation of faithful Saints and their posterity and the redemption of the earth on which we live.

Elder Geo. Q. Cannon spoke in high

praise of the condition of the Sabbath schools in Cache. Directed the attention of the Bishops to the young men and women growing up here, that their strength and talents of mind and body might be utilized for the benefit of the kingdom of God. Counseled fathers to consult the wishes and feelings of their sons, not forgetting how they felt themselves in youth, and encouraged the youth to qualify themselves for usefulness, a wide field for which was opened before them.

Benediction by Prest. B. Young.

OFFICIAL CORRUPTION.

More than a year and a half ago Judge McKean went to Washington and labored with Congressional committees to have some law passed that would legalize what even he must have known were judicial usurpations. He failed in that, but the resignation of George C. Bates, Esq., U. S. District Attorney for Utah, was called for by President Grant. Mr. Bates requested the reasons for this, and declined to resign, contending that his construction of law in Utah was correct, and that of Judge McKean was, consequently, incorrect. The final result was, that the Supreme Court overruled Judge McKean's peculiarly notorious decisions, and sustained the construction of law enunciated by Mr. Bates, while the Judge was defeated at every point, was pronounced by the very highest authority a "judicial blatherskite," and one of the warmest administration journals of the country—Senator Morgan's organ—declared that the Presidential boot toe should be applied officially.

Judge McKean is a peculiarly constituted gentleman; one of the kind that never learn, never forget, and hate with a hatred that is inextinguishable. He has evidently longed for an opportunity to wreak a little vengeance on Mr. Bates, and yesterday such an opportunity presented itself. He took occasion, in his decision in the Haskins case, yesterday, to reflect on Mr. Bates' evidence, and so far tortured that evidence—according to his reported language and the reported testimony of Mr. Bates—that an impartial, unprejudiced person would be apt to think the Judge had been guilty of a deliberate misstatement. Judge McKean says that after Mr. Bates had "caused telegrams and letters to be published in the papers that there had been official corruption," he, when called upon, "confessed that he knew nothing about *any* official corruption whatever of any official whatever—in the matter." Mr. Bates' testimony was that "he knew nothing of the case now under examination, nor of any official corruption in the Territory that would implicate any one *in the case before the Court.*" There is an alteration of intent in the application of language here that would mislead any honest soul untaught in the mysteries of Judge McKean's curious style of getting at things. As everybody appeared to understand Judge McKean yesterday, Mr. Bates had declared himself unconscious of any official corruption on the part of any official whatever; and yet Mr. Bates never said anything of the kind, as we read his testimony. But, in this, as in several other things Judge McKean has evidently overshot the mark; for by his language he has released Mr. Bates from official responsibility, however much that gentleman may be bound by professional responsibility.

If Mr. Bates does not know of official corruption in this Territory, he certainly has used language to lead the public to believe he does; and we believe he does. That there has been official corruption here, of the most damning character and on a magnificent scale, we have more than simple reason to believe; and we propound a query or two, which we are anxious should be answered.

For what consideration did a certain Long Island Villa change hands, and what was the nature of the judicial decision involved?

The facts relative to the lodgment of ten thousand dollars in a banking house in this city with a guarantee

for fifty thousand more, to secure a judicial decision "according to law and justice," and the superior potency of a still larger amount of money down?

Why the names of two Federal Judges of Utah were found appended to a stolen document as warranty for its correctness, as it appeared in eastern papers, and what was the amount paid the thief, and the sum paid the man who telegraphed it?

When these questions are answered we will probably propound half a dozen others bearing on "official corruption" here; but until then we beg leave to adjourn court. — *Salt Lake Herald, June* 21.

FORGET NOT TO ENTERTAIN STRANGERS.

The conventionalities of society are often made to cover neglect which is without excuse. We stand on our dignity and wait for introductions and opportunities when we should dispense with the one and create the other. The chill that comes upon one's heart in a strange place is nowhere so icy as when one in the midst of a great congregation feels that no man cares for his soul. The very contracts in the assumed brotherhood of all the race, the oneness of Christians, the fellowship of the Saints with the actual frigidity and silence and lack of sympathy, either make the stranger stay away from the house of God or rob the service of its power. We talk about the communion of Saints, and yet while sitting at the very table of the Lord we are as careful to observe the prescribed rules of social intercourse as though we were in a railroad car. To a certain extent this is the inevitable outgrowth of regulations essential to the welfare of society, but it is quite possible for persons really "at peace with God and in charity with their fellow-men" to show more attention to strangers, without in the least compromising their own social status or drawing upon themselves unprofitable acquaintances. As an illustration of this we quote from a conversation with a friend, a journalist, who went with his family to the country during the heated season last year. "We took a seat," said he, "in the Methodist church quite far back. Nobody spoke to us. No one asked us to sit further forward. But one lady called on us. And there we stayed four months, attending church regularly, and making but a single acquaintance." These were people of intelligence, of virtue, of piety, capable of giving and receiving a great deal of pleasure in social intercourse. That church and that neighborhood lost a great deal by not cultivating their acquaintance.

Country people are apt to think that city folks look down on their rustic ways and their homely style of living; that they plume themselves on their refinement, their ignorance of rural labor, and their superior intelligence. But such is the diffusion of knowledge by the daily and weekly press, by telegraph and railway, that country people who read the papers are as well informed as their city relations, and the free and easy way of country living, the openness of house, the roominess, the spaciousness of garden, field, and forest, more than make up to most city people for the exact and finished though contracted mode of city life. There are many people of wealth and fashion who carry with them into the country all the society they wish, but the greater number of those who seek quiet rural resorts would be glad to exchange courtesies with their Summer neighbors; and we are persuaded that both parties would be greatly benefited by this interchange. "I make it a rule," said a plain Christian woman, a most beneficent and useful "old maid," now in the spirit world, "when I see a stranger in church the second time always to speak to her." Our heart warms now as we remember the kindliness of her manner, which made us feel that we were not entirely strange in a strange church.

A large proportion of our successful city men were country boys who learned how to milk, to weed in the garden, to hoe corn, dig potatoes. Their mothers understood the mysteries of butter

churning and cheese making, and were practically familiar with all industries of the farm-house. These men enjoy renewing their acquaintance with country modes of life, and are very far, if they are sensible men, from feeling themselves in any manner above the sturdy and honest farmer.

Where country people, not from vulgar curiosity or love of gossip, but from a feeling of pure civility or courtesy, make advances to city visitors, they will rarely if ever be repulsed. Few there are but are glad to add to their circle of acquaintances and friends those who are really kindly and intelligent; and many there are who feel hurt at the neglect they suffer from societies to which their presence would lend a charm, and from which they might receive lasting good. "Forget not to entertain strangers, for thereby some have entertained angels unawares."—*New York Tribune.*

UTAH NEWS.

PIOCHE SWINDLE.—There has been a nefarious custom imposed upon those from Utah who enter Pioche for the purpose of trading, with their wagons and teams, by charging a heavy tax, as it is illegally styled, of from fifteen to twenty dollars. The charge is especially directed to "Mormons" who may go there for the purpose of trading.

We clip the following from copies of the *Deseret Evening News* received up to July 5th :—

ANOTHER COAL DISCOVERY.—James L. Thompson informs us, by letter, that since the discovery of a bed of coal in Kanarra Mountain, another extensive deposit has been discovered in the same region, but a little nearer Kanarra settlement. It is situated at the head of West Fork, Shirt's Creek Cañon. The vein is from eight to nine feet thick, and a shaft or tunnel sixty-five feet deep has been dug into it, and very good coal has been obtained from it. A passable road for teams has also been constructed to it. The mine has been named, by its discoverers, the "P. or Man."

THE STREET RAILS are pushing along First South street through the 11th Ward. They will soon be at the foot of the bench east, judging by the rate they are going down.

IRON LAMP POSTS going up about town.

A CLEANING OUT.—The police authorities have commenced a vigorous and needed raid on the demi-monde, several members of which are now looking through the bars of the city jail, having been sentenced to a term of imprisonment for plying their disreputable and disgusting vocation. It is to be hoped that the police will continue their course, which can scarcely fail to have a beneficial effect in reducing a great and deplorable evil.

MORTALITY.—Mr. Joseph E. Taylor, City Sexton, informs us that the mortality among the adult population, especially males, is increasing, while it is decreasing somewhat among children.

WELCOME.—John P. Jones writes from Spanish Fork, June 30th :—"Yesterday afternoon, a procession proceeded from the meeting house to greet and welcome home Elder John A. Lewis, who had just returned from a mission to Wales. The procession marched to the residence of the returned missionary, and speeches of congratulation were made by brothers Wilkins, Ferguson, Creer, Martell and Evans, and warmly responded to by Elder Lewis, which, together with the sweet music made by the choir, rendered the event very interesting."

DANGEROUSLY ILL.—The many friends of Bishop Fred. Kesler will regret to learn that he was taken very ill last Wednesday, and that he still remains very low. His friends who surround him are in hopes that he will recover.

We have also received copies of the *Salt Lake Herald*, to July 6th, from which we take the following items:—

Willard Young, Cadet Representative of Utah to West Point, who has now been absent some two years, comes home to spend the summer vacation. During his absence he has won for himself, on his own merits, a standing and reputation among his fellow students of which he may well be proud, and the people of Utah will welcome and honor him to-day.

SHAD IN JORDAN.—General A. P. Rockwood informs us that he has stocked the River Jordan with shad; between five and seven thousand young fish of that variety having been deposited in that stream on Monday evening. These young shad were received from the U. S. Commissioner of fisheries, and were brought to Ogden by the Rev. Livingstone Stone, deputy Commissioner.

On Tuesday, July 1, Judge P. H. Emerson arrived at Provo with his family and was received by the entire community with hearty demonstrations of kindness and good will. Tuesday evening the Provo band, led by Mr. Dane, a member of the bar, assembled in front of the hotel, and gave him a serenade. The Judge came forward with his children and thanked the people kindly for this demonstration toward him and his family, and said, briefly: "We shall all get on harmoniously when each one of us does his entire duty. It is my purpose to do mine without fear, favor, or affection, and I am certain that you will, each one of you, do yours." No more pleasant episode has ever occurred in the history of Provo.

JUDGING THE MORMON PEOPLE.—Is it quite fair to judge the Mormon people by the single trait of polygamy? If it is, then the City of New York lies open to condemnation any day, on the score of its grog-shops, gambling hells, and other institutions of deeper infamy. What are the facts? Brigham Young gives them in the summary of his life, as telegraphed to the *Herald* this morning. A desert has been made a home for one hundred thousand temperate, frugal, hardworking people. Two hundred cities have been founded, with schools, factories, mills, and other industrial interests tending to benefit the whole country. Though the Indians could have swept away the colonists at any time, they have made no trouble because they were treated with even justice. By these fruits of twenty-six years, the Mormons ask that they shall be judged. But the impatient people of the East, eager to cast the first stone, set up the one changeless cry of polygamy. Will it prove effectual in fact, or even in argument? The Mormon Prophet points to the cities of the East, and proclaims that their civilization is a lie; that it fosters drunkenness, promotes lust, and tends to murder; that the open polygamist is better than the secret sensualist; that the statistics of crime are proof of the failure of the old, monogamous Christianity. He uses no declamation, but points to the murders of Goodrich, Fisk, Richardson, and many another; to the looseness of divorce laws, and to the wholesale slaughter of unborn children, as the irrefragible evidence of his position. Who shall answer him, so that well-informed men shall be satisfied? If it cannot be done at once, it may be well enough for people to be patient with Utah and its religion. * * * Happy would it be for ourselves if the same certainty of a better order of social morality were imminent here.—*New York Graphic.*

SUSPECTING THE SOUNDNESS OF THE MOTIVES OF NOBLE ACTIONS.—When you see an action in itself noble, to suspect the soundness of its motive is like supposing every high thing, mountains among the rest, to be hollow. Yet how many unbelieving believers pride themselves on this uncharitable folly! These are your silly vulgar-wise, your shallow men of penetration, who measure all things by their own littleness, and who, by professing justly to know nothing else, seem to fancy they earn a right to know human nature exclusively. Let none such be trusted in their judgments upon any one, not even on themselves always.—*Archdeacon Hare.*